

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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Gifts on Gospel Booklets in Nov.

The following is a record of gifts for printing the Editor's 24-page booklet, *What Must I Do to Be Saved?* during November. Many have been saved through this booklet. Probably over twenty in the month have written us claiming Christ. Write us if you want free copies. We give thousands to soldiers, prisons, missions. Say how many you want and how you will use them. Free if you will give them out only where people agree to read them. 768,000 have been printed to date.

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If You Believe It, Say So!

(Editorial)

Pastors, evangelists, missionaries and other preachers, if you believe what I have taught in the article on this page, "IS THERE LITERAL, PHYSICAL FIRE IN HELL?" will you write and tell me so? And if you do not believe the fire is literal, but believe in a real hell of torment, will you tell me so? Please write me frankly your reaction to this message, whether for or against, and with any comments or criticisms you wish to make. But of course, you must read it first.

I have a deep conviction that even we who still believe all the Bible have grown lukewarm in our passion for saving souls; have paid little attention to the awful, heart-moving Bible doctrine of Hell. I have made a resolution that by God's help I will preach more on hell, and will meditate more on the fearful doom of the wicked. Oh, may God revive our concern for the lost, and give us anew a horror of sin and a sense of the certainty of punishment, eternal, immeasurable punishment, for Christ-rejecting sinners.

I need your prayers, I covet your cooperation, I am encouraged by your letters, as I strive to make this paper a revival flame. May I hear from you?

Don't miss Dr. Philpott's blessed sermon in this issue. More are coming from him, from Dr. H. A. Iron-

"I Could See More Red Than Black"

Here is a letter from a man who marked the good things in the editor's new book, "PRAYER — Asking and Receiving" with a red pencil, and then found he had more red than black! He says,

"Although I have read practically all the books on prayer printed or referred to in the bibliography of Mr. Rice's book, 'PRAYER — Asking and Receiving,' I believe this new volume is the finest in print on the subject. My candid opinion is that it will revolutionize the prayer life of every Christian who reads it and I want to help popularize it, especially in the Brethren Church. I started to underscore all the fine things with a red pencil and when I looked back after reading the first four chapters, I could see more red than black. But the best was further on. 'Asking Bread for Sinners' and 'Praying Through' have been of tremendous help to me."

A. D. C.
Mansfield, Ohio.

Have you had your copy? Get one for \$1.25. Or better still, order four for \$5 and use them as Christmas gifts. Your friends will be delighted. Write

SWORD OF THE LORD
PUBLISHERS

145 N. Hale St., Wheaton, Ill.

side, from Rev. Charles E. Fuller, and others of the very best soul-winners and gospel preachers in the world. Will you help by announcing 'The Sword of the Lord' to your people, urge them to subscribe?

God is blessing in Lincoln, Nebraska, where I am with Rev. Theodore H. Epp on the 'Back - to - the - Bible Broadcast', on eleven stations daily. Thousands are writing in, over 600 letters and cards today.

Preacher, will you write me today about literal Fire in Hell?

Is There Literal, Physical Fire in Hell?

BY EVANGELIST JOHN R. RICE

"I am tormented in this flame." — Luke 16:24

"Whosoever shall say, Thou fool shall be in danger of hell fire." — Matt. 5:22

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." — Matt. 13:41, 42

"So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth." — Matt. 13:49, 50

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." — Matt. 25:41

"And if thy hand offend thee, cut it off; it is better to enter into life maimed than having two hands to go into hell, into the fire that never shall be quenched; Where their worm dieth not and their fire is not quenched" (repeated twice over, concerning feet and eyes also). — Mark 9:43-49

"But he will burn up the chaff with unquenchable fire" — Matt. 3:12

"In flaming fire taking vengeance on them that know not God, and that obey not the gospel of the Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." — I Thess. 1:8

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; And the smoke of their torment ascendeth up forever and forever; and they have no rest day nor night..." — Rev. 14:10, 11

"And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." — Rev. 20:14, 15

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." — Rev. 21:8

Is there a literal, physical fire in Hell? Will lost sinners in Hell suffer literal, physical torment of body, the torment of fire?

The Bible repeatedly, from one end to the other, teaches that Hell is a place of fire. The modernists and liberalists teach that there is no Hell. Many who claim to be fundamentalists or conservatives say that the Bible passages teaching a physical Hell, with literal fire, are figurative in meaning. It has resulted that the whole Christian world has lost its fear of Hell and with it has lost the soul-winning passion. To Christians all over the world Hell has cooled. That means that Calvary means less, there is less emphasis on redemption by the blood of Christ, there is less teaching about sin, very little warning of judgment and almost universal powerlessness and fruitlessness on the part of Christians. Our hearts are turning toward modernism while our heads still accept the letter of the Bible. At the same time the unbelieving world trends more and more to scoffing and scorn about the things of God.

Thus it seems necessary for Christians to make a renewed study of the Bible doctrine of Hell. Oh, if there is a literal Hell of eternal torment, if it has real fire in it, and if poor lost souls will suffer eternally in physical torment as well as a mental torment in this physical Hell of literal fire, then we ought to know it!

With this in mind I call your attention to what seems to me to be the overwhelming proof that Hell is a literal lake of fire, a place of literal, physical torment for the unconverted, the Christ rejector, who dies without being born again.

I. Hell Is a Physical Place

There is abundant proof in the Bible that Hell is a literal, physical place.

First, the Bible expressly says so. In Luke 16:28, the poor rich man who cried out from Hell pled with Abraham that someone should warn his five brethren, "lest they also come into this PLACE OF TORMENT." The personal testimony of a man who went there, as recorded in the words of Jesus Christ, under the inspiration of the Holy Spirit, says that Hell is a "place of torment." Jesus certainly intended people to believe that Hell is a literal, physical place. And that was true, even though the rich man's body had not yet been raised from the dead. Hell, even now, before the resurrection of the unsaved, is a literal, physical place.

Second, since Hell will be the home of people with literal, physical bodies, it must be a physical place. And the Scriptures clearly teach the resurrection of the bodies of the unsaved people. Daniel 12:2 says, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Notice that Daniel refers to the body that 'sleeps in the dust of the earth,' and that the bodies of the unsaved will rise, the same as the bodies of the saved. Again Jesus said in John 5:28-29, "Marvel not at this: for the hour is coming, in the which all that are in the graves

Call, Confession, Cleansing and Capitulation

BY P. W. PHILPOTT, D.D.

(Preached at Wheaton Bible Church, Wheaton, Illinois, November 12, 1942. Stenographically reported for *The Sword of the Lord*.)

Now tonight I want to take you to a story in the Old Testament. In the sixth chapter of the prophecy of Isaiah, let me read you some verses.

"In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

"Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

"And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.

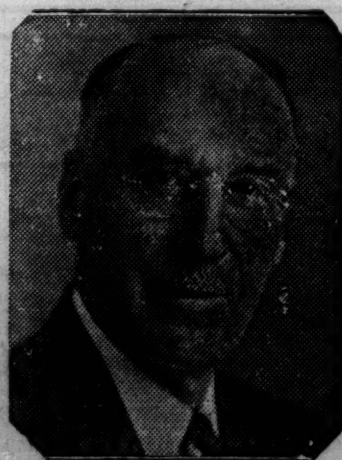
"And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

"Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.

"Then flew one of the seraphim

unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

"And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken



DR. P. W. PHILPOTT

away, and thy sin purged.

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

"And he said, Go." — Isa. 6:1-9

It was Ruskin who said that "The greatest thing a human soul ever does in this life is to see something and then in a plain way tell what he sees." To that he added, "For every one that can think, there are hundreds that can talk. But for every one that can see, there are hundreds that can think. The greatest thing is to see something."

Now the story before us here in the sixth chapter of Isaiah is of a young man who saw something; or shall I rather say, who saw somebody. And this vision is at the very foundation of all this young man afterward became, of all that this young man afterward taught. And this man, Isaiah, was one of the greatest of God's great men.

Some little time ago I read a review of a book — it was a long time ago now — it was written by a young man with a very brilliant

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Is There Literal, Physical Fire in Hell?

(Continued from page one)

shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." There is a resurrection of damnation, and the bodies of unsaved people, in the graves, shall hear the voice of Jesus Christ, and shall come forth! And the resurrection of damnation must be a physical place, because it is for physical bodies which will have come out of the grave. That resurrection of the bodies of the unsaved dead is pictured in Revelation 20:12-13, where we learn that the sea will deliver up the dead which are in it, and death and Hell will deliver up the dead which are in them, to face the last judgment and then be cast into the lake of fire. Obviously, physical bodies demand a physical habitation. Since there are resurrected bodies, literal, physical bodies, to be in Hell, then Hell is a physical place.

Third, the fact that Heaven is a place requires that Hell should be a place. Jesus said in John 14:2: "I go to prepare a PLACE for you." And if Heaven is a real, physical place, with streets, walls, gates, trees, fruit, a river, mansions, and a throne, then Hell also must certainly be a real, literal, physical place.

Not only does the Bible expressly tell about the resurrection of the bodies of the unsaved people, but Matthew 10:28 says: "but rather fear him who is able to destroy both soul and body in hell." Bodies will go to Hell! We are told three times in the Bible, that every knee shall bow to God and every tongue shall confess (Isa. 45:23, Rom. 14:11, and Phil. 2:10, 11). And that is referring to the unsaved after they are dead, so the bodies of the unsaved dead must have literal knees and literal tongues, that they may bow before Christ at the last judgment, and that they may confess to Him.

Now, if Hell is a literal, physical place, it has a temperature. Temperature is a property of matter. Every physical body has some temperature. Every stick, every stone, every bit of earth and water and air in the universe has some temperature. So Hell, being a physical place, has a temperature. It is either cold or hot or moderate. Do you think the temperature there is seventy degrees? Do you think it is air-conditioned for comfort? Do you think that Hell was particularly designed for the happiness and perfect health and enjoyment of the Christ-rejecting sinners who go there? Do you not think that if Hell is a place of punishment, the temperature might well be a part of that punishment? Well, Hell is a physical place and has some temperature, and the Bible says it is hot. The Bible calls it a "lake of fire, burning with brimstone." The Saviour spoke of "hell-fire." He said it is a place "where the fire is not quenched." Since there must be some temperature in Hell, why not believe what the Bible says, instead of guessing something else?

II. Many Bible Types of Hell Show Punishment by Fire

The Bible is exquisitely accurate in all its types and pictures, and recurring again and again in the Bible are stories of how God punished people with fire for their sins. Fire is a proper symbol of the wrath of God, and is so used throughout the Bible. What more fitting than that Hell should be a lake of fire, and that there should be flames of torment there?

Here are some striking examples of where God's judgment on sin came by fire.

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1. In Genesis 19:24 we read that "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of Heaven." And we are told that Abraham "looked toward Sodom and Gomorrah, and toward all the lands of the plains, and beheld, and lo, the smoke of the country went up as the smoke of a furnace" (Gen. 19:28). How like the Bible description of Hell that is! There was fire, there was brimstone, and Revelation 21:8 says that Hell is "the lake which burneth with fire and brimstone," while Revelation 14:10 says that the lost "shall be tormented with fire and brimstone," and the following verse, Revelation 14:11 says, "And the smoke of their torment ascendeth up for ever and ever." Sodom was destroyed with fire and brimstone and the smoke went up like that of a furnace. Was not that meant as a type of Hell? Was not God's wrath poured out literally, physically, on these wicked men of Sodom as it will be poured out on the lost in Hell? And we know that it was literal, physical fire that destroyed Sodom and Gomorrah. An archaeological expedition, led by Dr. Melvin Grove Kyle, discovered evidences of the brimstone (sulphur) amid burned rocks around the Dead Sea, which covers the ruins of ancient Sodom.

2. Nadab and Abihu, the sons of Aaron, sinned by using strange fire on the altar. God had given heavenly fire on the altar to burn the sacrifice which Aaron had offered, but in unbelief they took, we suppose, fire from the ordinary camp fire in their censers, "and put incense thereon, and offered strange fire before the Lord which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord" (Lev. 10:1, 2). Here again the wrath of God is shown and His punishment for sin is by fire on physical bodies.

3. God's punishment on the rebels of the whole nation of Israel was by fire also. In Numbers 11:1-2 we read, "And when the people complained, it displeased the Lord: and the Lord heard it; and his anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp. And the people cried unto Moses; and when Moses prayed unto the Lord, the fire was quenched." Again God's judgment on sin was by fire, physical fire on literal people.

4. Achan, who brought a curse on Israel when they came to the battle of Ai, was stoned and then burned with fire as punishment. Joshua 7:25 says, "And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones." Remember that this was a public punishment for a most serious sin, a warning to the whole nation, and here God expressed His wrath with fire on the sinners involved, physical fire on the physical sinners. Though Moses and the people did it, it was following the express commandment of God, Who in verse 15 had said "And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel." So the fire was expressly commanded and intended to be more significant than the stoning. It here pictures God's judgment on the physical bodies of sinners.

5. In II Kings 1:10-12, Elijah asked that God should let fire come down from heaven and consume the two groups of fifty soldiers with the captain in each. "And there came down fire from heaven, and consumed him and his fifty." And the second time the same thing happened. It was obviously the physical manifestation of the wrath of God on wicked, presumptuous, Godless men.

6. In Revelation 8, six trumpets are said to sound as signals of great woes and afflictions that will come to wicked people on the earth during the tribulation. Those curses include water turned to blood; the star, wormwood, which is to fall from heaven poisoning the waters of the earth, the smiting of the sun to bring darkness, the armies of sinful men to be devil possessed, and men to be tormented with the sting of these hellish lo-

custs; but not able to die — these are some of the terrible plagues. All of them represent the punishment and judgment of sin, but fire is prominent throughout the chapter. And in chapter 9, verse 18 we are told, "By these three was the third part of men killed, by the fire, and by smoke, and by the brimstone, which issued out of their mouths" — that is, out of the mouths of horses from Hell. This is clearly a judgment of God upon the physical bodies of men, and must be symbolic of the judgment of God upon physical people in Hell. It indicates that there is literal fire and brimstone and smoke in Hell!

7. In Revelation 18 we have the story of the mighty city, Babylon, the seat of the antichrist, and how the city shall be destroyed by fire from God. Verse 8 says "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." And succeeding verses tell how the kings of the earth and the merchants will "lament for her, when they shall see the smoke of her burning." But all heaven and the holy apostles and prophets will rejoice over her, "for God hath avenged you on her" (verse 20). That is expressly said to be the judgment of God on that physical city, wicked Babylon. And does it not then picture the torments of Hell, where God will judge the wicked sinners in physical bodies for their sin?

8. In fact, the valley of Hinnom, that horrible place outside Jerusalem where dead bodies were burned, a place of decaying offal and worms, and of a fire never put out, is used as a type of Hell. And in the New Testament the word Hinnom becomes Gehenna, one of the Greek words used for Hell, and Jesus, with that picture in mind, warns people that Hell is a place where "the worm dieth not and the fire is not quenched" (Mark 9:23-49). That place of stinking offal, of maggots, of never extinguished fire and smoke, reminded Jesus of Hell! Does not that indicate what Hell, the physical place for the confinement of wicked sinners with physical bodies, is like?

I maintain that all these examples, plus many more warnings that God is like a consuming fire, and that His wrath will burn with fury, show that God's judgment on sinners' physical bodies in Hell will include literal fire.

III. The Burnt Offerings and All Animal Sacrifices of the Old Testament Pictured the Wrath of God Upon Sin

We know that the sacrifices of the Old Testament all pictured Jesus. The lamb pictured Christ, the Lamb of God, the innocent One Who would take away the sins of the world, paying for them with His blood. The young bullock represented Christ the burden-bearing Saviour. The scape-goat represented Christ Who takes our blame and carries away our sin. The mourning turtle-dove must picture Christ as the Man of sorrows and acquainted with grief. And the pure white pigeon must have pictured Christ the innocent One, pure and stainless, Who came to save us poor wicked sinners. The passover lamb represented Christ also.

Two things stand out in our minds as we read God's Word telling about the sacrifices; *the blood and the fire!* The blood of every sacrifice was shed, showing how Christ would pour out His soul for sin and pay our debt by His death on the cross. But the fire must have pictured the wrath of God, which Jesus bore for us. Jesus died as I ought to have died. He suffered the punishment of the damned. Jesus suffered the torments of Hell. We will not now argue about whether Jesus literally went to Hell or not. I think that when He said, "It is finished," the atonement was finished, that He went that day to Paradise with the dying thief, and that the Heavenly Father received His spirit. But certain it is that when Jesus suffered not only physical death for us, in some sense He suffered spiritual death, too. God turned His face away from His own Son for our sakes. And back of the bloody sweat of the Garden, back of the thirst on the cross, back of the scourging, the spitting, the crown of thorns, and the nails and the spear, is the horrible fact that Christ was made sin for us and suffered a sinner's punishment. The infinite Christ, without any limit

to His capacity for suffering could have, in a moment, suffered the tortures of the damned for eternity in Hell. And when Christ "tasted death" for every man, then we may be sure He tasted the second death, too, the tortures of Hell.

There is no way for a finite, limited mind to understand all of the wrath of God and the sufferings of our Saviour. But with meticulous care throughout the whole Old Testament, the offering of sacrifices and offerings is discussed, so that we might get some idea of what it really meant for Jesus to go to the cross. All of the law, all the ceremonies, all the Old Testament teachings, were simply "a schoolmaster to bring us to Christ," and they pictured how he took the place of a sinner, and bore the sinner's judgment.

How strange, how striking, is the thought, then, that all these sacrifices required fire!

Leviticus 1:3-9 describes the offering of the bullock for a burnt offering. I verse 9 it says: "And the priest shall burn all on the altar, to be a burnt-sacrifice, an offering made by fire, of a sweet savour unto the Lord." And the following verses tell how the sheep or goat which is brought for a sacrifice should also be burnt upon the altar, or how turtle doves and young pigeons should be burnt upon the altar.

Leviticus chapter 2 tells how a meat offering of fine flour may be brought. "And the priest shall burn the memorial of it upon the altar." Or how "on oblation of a meat offering baken in the oven" is to be offered. Or of a "meat offering baken in the frying pan." And how "the priest shall take from the meat offering a memorial thereof, and shall burn it upon the altar; it is an offering made by fire of a sweet savour unto the Lord." The same chapter tells how the first fruits of green ears of corn, dried by the fire, shall be offered with frankincense, and how "the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the Lord."

Then in the book of Leviticus and elsewhere further instructions are given about sweet-savour offerings, peace offerings, sin offerings, and how parts of these must always be burned, or all of them. *Wherever God's judgment on sin is pictured, there must be fire!*

In Exodus 12 we are told about the offering of the passover lamb down in Egypt, and how that offering was to be repeated, a lamb for a family, on the same day every year. The lamb pictured Christ, but after the blood was put upon the two side-posts and on the upper door post of the houses, then the lamb was to be roasted whole with fire. In Exodus 12:9 God says: "Eat not of it raw, nor sodden (boiled) at all with water, but roast with fire; his head with his legs, and with the purtenance thereof." The lamb was to be cooked without a drop of water, and what can that mean but that there is no water in Hell, just as there was no alleviation of the sufferings of Christ for sinners?

Do you think that there is any significance at all to this divinely inspired provision of sacrifices being burned with fire? Do these animals offered in sacrifice picture Christ our Saviour? Does the blood there spilt in such a river down through the centuries picture the blood of our Saviour, God's Lamb Who would take away the sins of the world? Of course you believe that that is true. Then does not the fire represent the wrath of God on sinners, the judgment of God, the physical punishment even of God's wrath upon sinners in Hell? If it does not mean that, then what else could it mean? Surely Hell must be a place of fire.

IV. The Bible Expressly States Many Times that Hell is a Place of Real Fire

I have deliberately left the plain positive statements in the Bible, that there is fire in Hell, unto the last, but they are so plain, so often repeated, so unambiguous, that if there were never a sacrifice, never a type in the whole Bible about Hell, these plain statements would settle the matter forever for Bible believers whose attention is prayerfully directed to them.

1. First, there is the plain statement reported by the Lord Jesus, of the rich man in Hell, who "cried and said, Father Abraham, have

mercy upon me and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." The rich man in Hell said there was real fire there and that he was tormented in the flames. His witness surely, since it is authenticated by the Lord Jesus Himself, ought to be received in any court in the land. *He knew!*

2. Jesus, in Matthew 5:22 said "But whosoever shall say, Thou fool, shall be in danger of hell-fire." Here is a plain word of Jesus that fire is a condition in Hell!

3. Jesus, in Matthew 13:24-30, tells of the tares which an enemy sowed in a good man's field, and at the harvest time the tares were gathered and burned. Jesus is asked to explain and interpret the parable, and He did. In Matthew 13: 40-42 He said, "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth." Nothing can be plainer than this statement of Jesus Christ, that the Son of man, (Christ Himself) shall send forth His angels, and that these angels will cast the wicked "into a furnace of fire."

4. In the same 13th chapter of Matthew Jesus told the story of a net cast into the sea, gathering of every kind of fish, and how the fishermen, when it was full, drew the net to shore and sat down and gathered the good into vessels but cast the bad fish away. And then Jesus interpreted his meaning in these words, given in Matthew 13: 49-50, "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth." Again Jesus repeats the same statement, that at the end of the world (the consummation of this age), the angels shall come forth, take the wicked from among the just "and shall cast them into the furnace of fire." And what is "the furnace of fire" but Hell itself?

5. In Matthew 25 Jesus tells of the judgment of the people who will be left alive after the battle of Armageddon, when Jesus comes to sit on His throne. In verse 41, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." And where is that everlasting fire, prepared for the devil and his angels? Obviously, it is Hell. Hell is a place of everlasting fire.

6. In Mark 9:43-49 Jesus gives a solemn warning of Hell, in these words: "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt."

Seven times in that brief passage Jesus mentioned fire. And He expressly says that people with hands and feet will go into Hell, people with eyes will go into Hell, and three separate times He says that we had better go into Heaven with one foot, or one hand, or one eye, than to go into Hell having two hands or feet or eyes, "where their worm dieth not, and the fire is not quenched."

Nothing could be more explicit than this plain, sober statement of Jesus Christ that Hell is a place of fire. Do you believe what He said?

7. Paul, by divine inspiration, in I Thessalonians tells us Christ will return to the earth, "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of the Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the

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Is There Literal, Physical Fire in Hell?

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glory of His power." Do you believe the vengeance of the Lord Jesus Christ is to be with "flaming fire?" Well, is that not exactly what He has promised?

8. Revelation 14:10, 11 tells of the horrible fate that awaits all those who will serve the antichrist; they will be cast into Hell, a place burning with fire and brimstone, and be tormented forever. Read the solemn words there given:

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

If the Bible can be believed, then Hell is a place of fire and brimstone and smoke, it is a place of torment "day and night," and the smoke of their torment ascends forever, as proof that God hates sin and that sin cannot go unpunished! Does not that Scripture teach that there is a literal fire in Hell?

9. In Revelation 20:11-15 we have the story of the last judgment of the unsaved dead. We read how that the sea and the graves give up their bodies of the unsaved dead and their spirits come out of Hell to face Jesus Christ on His great white judgment throne, and how the books with their records will be opened and every one will be judged according to their works. And then all will be sent to Hell, to suffer proportionately according to their deeds. Verses 14 and 15 of this 20th chapter of Revelation read:

"And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

This is a punishment for people with resurrected bodies. And with physical bodies these people will be cast into the Lake of Fire. If the resurrection is literal, then Hell is literal. If the bodies are physical bodies, then Hell is a physical Hell. If the judgment is literal, then why should not the fire and brimstone be literal? Hell is a lake of fire!

10. Revelation 21:8 again tells us that Hell is a lake of fire burning with brimstone. It says, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." This second death means to have a part in "the lake which burneth with fire and brimstone."

What can we say to all these Scriptures and many others, but that Jesus obviously intended for us to believe that Hell is a place of literal fire and brimstone, of physical torment for the unconverted who would not repent!

It is to be noted in the above Scriptures that Hell is said to have fire in it now, when only the lost souls of men and women are there, without their bodies. The rich man "was buried; and in Hell he lifted his eyes, being in torment," and he said, "I am tormented in this flame" (Luke 16:22-24). Although his body was in the grave he had all his physical senses in Hell and was tormented in the flame. His tongue was in the grave, but he felt all the horrors of a tongue parched with thirst. Even lost souls in Hell today are tormented in flames, though their bodies have not been resurrected and judged and sent to Hell.

Likewise in Matthew 25:41, we are told that Jesus, when He comes to reign on earth at the beginning of the thousand years and long before the resurrection of the bodies of the unsaved dead at the close of the thousand years, as told in Rev. 20:11-15, will say to the unsaved, "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." So, there is a present Hell, where there are only spirits, and not bodies. And this is a Hell of "everlasting fire, prepared for the Devil and his angels."

And then later, after the bodies of the unsaved are brought out of the grave and out of the sea, after

the last judgment is done, the poor lost sinners will depart, soul and body, into the "lake of fire," which burns with brimstone. Hell is a place of everlasting fire.

V. Accompanying Features in the Bible Description of Hell Indicates That the Fire Is Literal Fire

The Bible's accounts and descriptions of Hell are very literal, and the features which accompany these descriptions are features which seem surely to be literal.

1. For instance, the rich man in Hell prayed, "Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame" (Luke 16:24). If the fire in Hell were literal fire, then a man would crave literal water to cool his parching tongue, and quench his horrible thirst. But if the fire in Hell is only memory, or remorse of conscience, then what good would a drop of water do? And he wanted water "to cool my tongue." Now his tongue was not in Hell, to be sure, but all the physical senses of his body were in Hell. The feeling of his tongue was in Hell. The man saw, he heard, he felt, he thirsted, he cried, he prayed, he remembered! All his physical senses were in Hell. And it was a physical sense of torment that he wanted alleviated, not a sense of moral guilt. The man was suffering physical pain, and wanted physical water to cool his physical sense of heat and thirst, as he was tormented in flames. Everything about the statement indicates physical torment in literal fire.

2. Jesus said, in Matt. 13:42 that the angels shall take the wicked, the unsaved, "And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." The same statement, except that it is the furnace of fire, is made by the Saviour in verse 50. Now if we believe there is a literal furnace of fire into which the unsaved shall be cast, it is simple to understand that the tormented ones will literally wail and will grit their teeth in physical anguish. But if the suffering is only mental, if the fire is not literal, then they would not grit their teeth. At hundreds of funerals I have seen people weep, but never saw them grit their teeth. But I have seen people gnash their teeth in pain, physical pain with broken bones, with torn ligaments, with burns. This is a picture of physical pain in Hell, not a picture of a guilty conscience only.

3. Not only is there fire in Hell, as discussed in the Bible, but there is brimstone. If the fire in Hell were literal fire, like that which destroyed Sodom and Gomorrah, then we should not be surprised if there were literal brimstone (sulphur) like that which fell on Sodom and Gomorrah with the fire. And the surrounding country still bears evidence to the fire and brimstone, which destroyed Sodom and Gomorrah. But if we argue that the fire in Hell is only figurative, then what is the brimstone? The people who argue that the fire in Hell means remorse of conscience, never say what the brimstone means. Obviously, the brimstone is meant to be literal brimstone, and hence the fire must be literal fire.

4. Again and again in the Bible, the smoke of Hell is mentioned. Abraham saw the smoke of the destruction of Sodom and Gomorrah going up like the smoke of a furnace. And we are told that poor lost sinners in Hell will be tormented with fire and brimstone, and that "the smoke of their torment ascendeth up forever and forever." A literal, physical fire has smoke. But what kind of smoke does figurative fire have? If the fire only pictured memory, or conscience, then what would the smoke figure? The smoke of Hell is meaningless unless there is literal fire there.

VI. Conclusion

And my closing word is this. God says in Jude 23, "And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." Beloved, if you get somebody saved, you are keeping them out of the fires of Hell! I think I know why Paul went about weeping. "Night and day with tears" (Acts 20:31) when he so believed in a literal Hell of eternal fire and torment! I beg of you who read this become consumed with a passion to save peo-

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mind. It was a book of poetry. During his academic days he had lost his faith, the faith he held when he began his life, the faith of his fathers. So his faith turned to atheism. More than that, he was a kind of an evangelist for atheism. But he had written this book. He had written others before it. Just about the time this book came off the press, he disappeared, and it was decided after thorough investigation that it was a case of suicide. And just at that time in the great London Daily Times, the book was reviewed. And the last sentence of the review said something like this: "This young man had all that goes in the making of a great poet except the upward seeing vision that is fixed on the eternal." He had all that goes in the making of a great poet except the upward seeing vision that is fixed on the eternal. In other words, he lacked God consciousness. And I have a feeling that no matter how great a man may be, he is not at his best if he lacks that upward seeing vision. That upward seeing vision never lessens a man's assets. If he is a soldier, he is none the less a soldier because he is a Christian. If he is a professional man, a lawyer, a doctor, or a farmer, he is none the less because he has faith in the Almighty God. Faith is an asset.

In the eleventh chapter of Hebrews there are eighteen different characters, and they exemplify some eighteen different aspects of Christian life, or the faith life. They differed in many respects. They differed intellectually, they differed physically. And I might say that in some cases they differed morally. But in one thing they were alike, and to that one thing is due their victory. To that one thing the triumph and victory of their lives are attributed. What was it? Faith in God! Abel had faith; Enoch had faith; Noah had faith; Jacob had it; Joseph had it. Faith — what a mighty thing is faith!

God Allows Trouble to Turn Men to Himself

Now this man Isaiah tells us that when he had this vision it was in the year that King Uzziah died. I don't think that he is referring to the death of this king for the sake of historical accuracy. He is not telling us the when of the vision, but rather the why of the vision. Uzziah was one of the greatest and best kings that ever sat on Judah's throne. He had ruled for fifty-two years, and the kingdom of Judah prospered wonderfully during his regime, especially in the arts of peaceful industry. They loved him; he was a great man. But just at the time of his death, war clouds gathered over Israel to the north, and these clouds were drifting down to Judah. If ever the kingdom of Judah needed a wise leadership, a godly leadership, it needed it then. And it was these conditions that brought this young man into the presence of God in a new way, a way that resulted in this wonderful vision. It was the conditions that brought him there.

I have lived long enough to come to this conclusion, that among God's most effective and efficient servants are trouble and sorrow and suffering, and possibly I might say war. God sometimes uses these things as servants to bring His people to a realization of their need of Him. I do not know but what many of us in this life who are Christians had to be cornered somewhere by some great sorrow, or some great trouble before we came to God and called upon His name. David said, "I found trouble and sorrow. Then called I upon the name of the Lord." "In my distress I sought the Lord and he heard me." "It was good for me

ple from Hell! We may be fundamental in our heads, but most of us are partly infidels in our hearts, for we have no real conception of the wickedness of sin, and we have no real conception of the marvel of God's love, and His infinite grace, expressed at Calvary! Most of us have no sense of the awfulness of sin, and the certain, horrible doom of Christ-rejecting sinners!

Oh, brother, let us win souls, while we may, to keep them from the lake of fire, that awful place burning with brimstone, prepared for the Devil and his angels.

that I have been afflicted. For before my affliction I went astray, but I have learned to keep thy statutes." And God bless your soul, if you are in trouble and sorrow, it brings to God. These things are not put altogether for a curse. God frequently uses these things to bring us face to face with Himself.

In the twenty-second chapter of the book of Matthew we have a parable that Jesus spoke. It was of a rich man, a king, who prepared a dinner in honor of his son. He sent out messengers to the people, to certain guests that had been invited, bidding them to come to the supper that was all ready for them. But they all made excuses. One said he had to go to this thing and do that thing, but none of them came to the supper. Now I want you to note a word that follows. I don't attach theological value to this, and I sometimes say it is just a "Philpott opinion," and if you don't like it, forget it. This word is suggested to me. After those servants came back and reported that these folks would not come, that king sent out other servants, poverty, lameness, blindness. And what are those servants doing? They compel them to come in that the house be filled. After His mothers, after His preachers, after His teachers fail then He has other servants. And sometimes He has to send the other servants after us to get us to accept.

The prodigal boy went down in the far country, and never thought of coming home until he had finished everything. As long as he could feast his soul, as long as he had great crowds as long as he had plenty to spend, he had no thought of home. But when he was reduced, when no man would loan or give him anything, and when he found himself in the fields with the pigs, so hungry that he would have satisfied his hunger with the swill that the pigs were eating, then he thought of home and thought of his father. He said, "Here I am perishing with hunger, while at my father's house there is bread and to spare. I know what I will do. I will arise and go home." But he didn't think or come to that conclusion until he was reduced to that condition.

Sometimes God has to let some great sorrow, some great trouble, some suffering come into our lives before we turn and think — turn away from things of time.

I had a great meeting in the city of Newcastle, Pennsylvania, and Mr. Arthur McKee was with me. We built a big tabernacle that would seat more than 4,500, and then we put a section on that made it seat over 5,000. We went on four weeks and had a wonderful meeting. About the end of the second week, or maybe in the third, one night I made an appeal. There was a great aisle right up the center. The aisle was so long one could hardly see it at the back because of so much dust rising from the sawdust as people were marching in. Right away when I made that appeal, a young man and a young woman came marching up that aisle, and others followed them. On one side we had a tent that would accommodate about 150 people which we used for an inquiry room. They came up into that room. After the service a man came up to me and said, "I would like for you to come over and talk to the young man and young woman who led the procession up to the prayer room. I went over and sat by him. He took hold of my coat and said, 'Preacher, I want you to hear my story.' He said, 'You know, I have been a kind of atheist in this town. I have been spending all the money I could get my hands on to buy atheistic literature, and I have been giving it away to boys and girls. I have been taking a great delight in finding them giving up the faith of their old parents.' Wasn't that a devilish job he had been doing? 'But,' he said, 'a great sorrow came into my life a few days ago. Did you hear about the little boy killed in the street?'"

"Yes," I said.

"That was my boy, my only child. I was coming down the street and I heard a child cry. I ran on to see who it might be, and I picked up a little boy in the middle of the road. It was my own boy. He was dead."

He said, "Last night I had a

dream —" I don't go much on dreams, but I guess God sometimes talks to folks in dreams. "In this dream I saw my little boy up at the top of the stairs, dressed in his night clothes ready for bed, just like he used to be. I was going out the door, and he said, 'Daddy, come on up here where I am.' I turned around to ascend the stairs, and as I put my foot on the stairs I awakened, and it was only a dream; he wasn't there. But this morning my old godly mother arrived here. She came a long way. She hasn't been preaching to us today, but she has urged us to come to this meeting tonight. I came to oblige my mother. But when I got in here and sat down to hear you, as you were preaching and telling the story, in that story I got the interpretation to my dream, and that is why I am here."

Now the story was about David's losing his little boy in death — and you know that came on him, too, in judgment — and how he prayed and fasted for days. Finally the child died and the servants were afraid to tell him that the child was dead, reasoning thus, 'If he grieved so while the child lived, what will he do now when the baby is dead?' David perceived that the child was dead, we read in the Word, and he asked if he were dead. They said, He is dead. Then he arose and said, "Bring me water, and bring oil that I may anoint myself." Then he went to the house of God and worshipped. Oh, how I pity any one who does not know the way to the house of God in an hour like that. How I pity one, especially a father or a mother when that hour comes into their lives if he doesn't know the way to the throne of grace, if he doesn't know to seek God there. And I dwell on that. And the servants asked David when he came back to the house, "Why was it that you grieved and fasted and prayed while the child lived, and now you feast with your friends at the table?" David said, "When he lived, I prayed that God might spare him if it was His will. But now he is gone. I cannot bring him back, but I shall go where he has gone." Now what was the comfort in that thought? Where was any comfort in that thought? David believed that his baby — he knew that he was in the grave, he knew that his body was there — but he believed that his baby had gone home to be with God. So do I. I believe that of such is the kingdom of God. I believe that Jesus said those words to the people that fathers and mothers may be sure that their babies have gone on to be with Him. We may find out, when we get up there, that one of the most merciful things that God did was to take so many away while they were small before they were soiled with sin at all.

This young man said, "I got the interpretation why my little boy was there and why I heard him say, 'Come up here where I am.' God used him roughly, but He brought him home. God bless you, if your sorrow and suffering will only bring you to God!"

Sometimes I hear people say, Why this war? or why this and why the other. Don't make any mistake, friend, the greatest calamity is for you to lose your soul. Sometimes God lets other things that hurt come into our lives. Just yesterday I read a wonderful story in a book, and I saw a splendid illustration on this point. It was in that little book of Ruth. You remember how Ruth the Moabitess came back to Bethlehem with Naomi, her mother-in-law. Naomi was a wonderful mother-in-law. When she came back to her own land, Ruth decided to come with her. And when they came back to Bethlehem, the people of Bethlehem saw her coming and said, "Is this Naomi?" And she said, "No, no; don't call me Naomi. That means pleasantness, brightness, happiness. Don't call me that. Call me Mara. That means sadness. I went out full, but the Lord has brought me home empty." That is how He gets some of us home, empty. We just have to have other things taken away.

Yes, in the night of sorrow, in the time of great trouble, this man, Isaiah, gets a vision of God in a new way, and he gets this thing called God consciousness, and it gave him a new sense of sin.

A Consciousness of Sin

A reporter said to me in a big (Continued on page four)

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city in the West, "What do you say the world needs most? We want something for the press."

I said, "I don't think your readers care about what I think."

He said, "Have you got an opinion?"

"Yes, I have."

"Well, what do you think is needed here?"

"Brother, my conviction is that the worst of the world's needs is a revived sense of the reality of God. We have been losing God consciousness, and with that we have lost a consciousness of sin. They go together."

I notice here in the Old Testament books, the men who bowed most in the presence of God were the men who stood straightest in the presence of people. They recognized themselves as sinners unworthy. They were convicted before God. When Isaiah got this vision of God in His power, in His majesty, in His holiness, he cried out, "I am all undone. I am a man of unclean lips." When we measure ourselves by ourselves, we are just as good as the other fellow. But when we see ourselves in the light of His holiness, we are like this man, like Job, like Daniel, those great men of the past. We abhor ourselves and repent in sackcloth and ashes. He not only saw, he not only became conscious of his sin, but he confessed his sin.

There was a thing that happened in a blacksmith shop that contributed to my conversion. I saw a man, before I ever had any interest in Christianity in any shape or form, do the biggest thing I ever saw a man do. There was a rough fellow, he was a prize fighter. He fought in the days of rough and tumble fighting. He had scars all over him. He gloried in those scars. They were all over his head, and he kept his hair cut short so you could see them. In the shop where I worked we had a great respect for him. But, oh, what a sinner, what a blasphemer! One night he got converted, or at least we heard that he did. He came back to the shop, and days went by and now we had a healthy respect for him for another reason. He was living a good life. Even those who were not Christians could appreciate it. One day something happened, he hurt himself or burned himself, and he just bellowed out a great big oath just like he used to swear. It stopped everything in the shop seemingly. Everybody turned around and looked back to Big Joe. He looked like an ox struck in the head. He looked as if he had been stung. I don't know how much energy he burned up in a second or two. I have since found out something about it myself. There he stood. And then he did the biggest thing I ever saw a man do. He knelt down beside that forge, and I saw his big head turn from side to side. There were no words. You speak of reverence in a chapel, reverence in a cathedral, but there was reverence in that old blacksmith shop with Big Joe confessing his sin. He got up and took his big fist and wiped his eyes, picked up his sledge hammer, and went to work. That was the biggest thing I ever saw. That contributed to my salvation.

The next thing to being absolutely right, or to being ever right is being able to confess when you go wrong. Here is Isaiah not only realizing his need, but he dared to confess it. "Woe is me! for I am undone; because I am a man of unclean lips."

Sins Confessed Are Cleansed

And then the great thing happened. God bless you, I know it could happen tonight. I know it always happens when men take this attitude toward it. There are a lot of things I don't know, but some things I do know, and this is one I know, and I know it well. I would like the whole world to know it. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Can you think of any greater message than that? Think, beloved friends, God has found a way whereby He can put man's sins away. He says, "As far as the east is from the west so far will he remove our transgressions from us." He not only forgives us, but He separates us from the curse of sin. He removes them as far as the east is from the west. Isn't that a wonderful thing? The people sometimes say

to me, "Don't get excited." I have something to get excited about. They sent me to a specialist in Toronto once and he said that I had a heart disease, and told me not to get excited. He put a young doctor down at our summer home in charge of me. The specialist in Toronto said to him, "You go to see him every day, and report to me every night."

Just a little while ago I was coming through that little town, and I got out of my car to go in the post office, and who should I run into but Dr. Wilkins.

"Hello, Philpott, I am glad to see you."

"I am glad to see you," I said. "Doctor, I heard you preaching Sunday night on the air."

"Did you?"

"Yes, I did. And boy, you were going in high!"

I said, "That's right."

"I said to my wife, 'He is likely to drop dead in that pulpit.'"

"Did you really say that?" I asked.

"Yes."

"I figured it all out."

"Figured what out?"

"I had rather die doing this, than to live doing something else."

Oh, the joy of telling men this wonderful story! God has found the way whereby not only He forgives men, but He removes their sins as far as the east is from the west. You talk about having joy. How could you but have joy when that realization takes hold of you?

"My sin — oh, the bliss of that glorious thought;

My sin — not in part but the whole —

Is cleansed by the blood, and I have it no more;

Praise the Lord praise the Lord, oh, my soul!"

As soon as he confessed, that moment the angel laid the live coal on his lips and said, "Thine iniquity is taken away, and thy sin purged." That isn't theology altogether; that is experience. And what was his experience every one can have. And I am thrilled with the thought that any one who lacks assurance can have that assurance. Wonderful story!

God's Call to Service

But not only was his sin removed, not only did he see, not only did he experience cleansing, but he heard a voice speaking to him also. "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us." Why, he found that God had something for him to do. He found that God had a plan for his life, and that plan was right there waiting for him. I believe God has a plan for every life. I believe that as much as I believe I am standing on this platform. I think most of the mischief in the world comes because of people being out of God's plan. Most of the sorrow comes from being mis-mated, or miss a lot of things. I believe God has a plan for every man's life. And as Isaiah found it at the place of surrender to God, I believe we may find it there at that very same place.

Some years ago a great Britisher died in South Africa, Cecil Rhodes. That name is a kind of a worldwide name now. Among his papers they found this little note:

"If there is a God, and He cares for me, then the most important thing for me is to find out what He wants me to do and go do it."

Can you think of anything more important than that? Has God got some place for me to fill? Has He anything for me to do for Him? Then like Cecil Rhodes, the most important thing for me to do is to find that out.

I am an old man. I will celebrate my seventy-seventh birthday just a week from this Tuesday, and I can say some things from experience, and not only because I read it here. This is the best authority, of course (the Bible), but I can say some things from actual experience. This is what I want to say: The will of God for a man's life is the happiest thing for you. To be in God's will is best for us, beloved. It is not only the holy thing, but the happy thing.

This man found the will of God for his life and adjusted his life to that will, and made the greatest discovery in the universe. You can find it, too. Blessed be His name! We would like to say a lot more about this, but I will just tell you about two men and then finish.

One was a young man that I had known since he was a boy. He flew the other day on an emergency leave from Africa. He is a great missionary. I remember one night thirty-five years ago when he came forward in a meeting like this and gave himself to God. There were not this many people in the service. It was a very stormy night. I had never met him before, but after the meeting he came up and shook hands with me and asked if he could have a talk with me. We made an appointment. Two or three days after, he came to my house. I saw him just the other day and reminded him of that first time I ever met him. Well, I had that talk with him. He had a big stand-up collar on, about two sizes too big. He was a little fellow. They brought him in the room and put him in one of those big stuffed chairs, and when he sat down, he went right down behind that collar. I never will forget that! I was telling him about that. In the course of the conversation, he said to me, "You know, I have heard of a tribe of people in Africa who have never heard the gospel, and the old king has said that he wanted a white man, a teacher, to come out there." He said, "I have a feeling that I can go to those people and live with those people, and eat with them, and eat what they eat, and I wouldn't need any money."

I wasn't at all impressed. But he kept on, and kept on for days talking about that. He met the officials of the church. People would say, "See that young Englishman that has just come up here to work in the foundry? He is just filled with the thought that he must go to Africa." By and by they sent him away to a Bible school. He was only there about nine months. In that time he applied to three different mission boards to send him to Africa and no board would take him because he didn't have any background at all. They felt he would never be able to acquire the language. By and by he got a board to accept him. That board happens to have their headquarters in Canada. He went over there — I don't want to give the whole story, but he went to live among those people. He lived there with them for twenty-seven years he founded seventy-eight churches, and every church had a pastor, and every pastor was raised up from the black people.

After he had been there for a little while a highly educated man from Toronto, Norman Davis, a wonderful man of God, went over there to take charge of the school work and to train some of these preachers. He did a great work for them there. It was a wonderful work. The whole tribe practically was evangelized.

The same night that he knelt and gave himself to God, a young woman knelt and gave her life to God. She also became a missionary. After she had been there about five years these two were married. Just a few years ago the late King George, when he celebrated his twenty-fifth anniversary, decorated certain outstanding citizens of the British Empire for distinguished service to humanity. One of those that was thus decorated was this girl who gave her life to God because of the great work that she did for women and children in Nigeria.

It was a wonderful story how she had gotten this distinction. I just wanted you to see these two persons found the plan of God for their lives at that place where they yielded themselves to His will. And I believe that is the place where we find the will of God for our lives.

How does Paul put it? "I beseech you therefore, brethren" — he is talking to believers — "by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

That is where we find it out, when we yield ourselves to Him like that. Oh, I wish I could say something that would help some young man or some young woman or some boy or girl to make an investment of his or her life for God.

I heard a great message this morning on Russia. I believe when this war is over there will be a

field over in Russia so white to harvest that there will be room for thousands to step in. I am praying that from churches like this church where they believe the Bible and where they emphasize the authority of the Scriptures, that there will go forth an army of consecrated young men and women in response to that particular call.

Do you want your life to be all His? Do you want to be in His will? Do you want to adjust your life to that plan? If He has a plan for you, do you want to fit your life into it?

I am going from here to visit my son and daughter in St. Louis for a day or two, and then I go to Kansas City for an eight days' meeting. And I was thinking today about Kansas City. A number of years ago there was a lawyer who lived in that city, a drunken lawyer. He was a young man with a great mind, but he drank heavily. He had a client who stuck to him more as a friend than simply as a client. He went in to this man on some business, and he talked with him a little while, and after he had finished his business the man got up and walked away rather slowly, and then he stopped. The lawyer said, "Is there anything else?"

Turning around, he said, "Yes, there is something else." He said, "What is it?" He said, "I am a big coward. Time and again I have come in here, and felt I ought to say something to you, and I have not done it. I am a coward."

"Come back and sit down, and tell me what is on your mind," the lawyer said.

"It is just this, Charles. I want to ask you a question. Why are you not a Christian?"

"Is that what is on your mind? Why am I not a Christian? Well," he said, "if you want to know, it is because I am a drunkard."

"Oh, no. That is not my question. My question still is, 'Why are you not a Christian?'"

He said, "Are you a Christian?"

"Yes," he said, "I am a Christian. I know Christ as my personal Saviour."

"Could you tell me how to become a Christian?"

"Yes."

"Tell me."

And he turned to some passages in John. Then he turned to the thirteenth chapter of Acts and asked him to read verses 38 and 39. You know what they are:

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

His legal mind took that in, and he said, "That is a wonderful word."

Now I heard that lawyer tell that story himself to a reporter in the city of Philadelphia about fifteen years ago. I was there when he told it. He said, "If you are going to print this, I want you to say this other also. As I knelt down there and accepted that promise of God, that Word of God, at that very instant He broke the power of evil in my life and saved me right there from that prostituted appetite."

Now that lawyer was C. I. Scofield, the author of the Scofield Bible, who has helped more people to intelligently understand the Bible probably than any other man who ever lived. What a tragedy it would have been if his friend had not spoken to him about Christ.

He found that plan and purpose of God for his life, too, when he yielded his life.

I will give this word in closing. Some one here has never known

Him as Saviour. I challenge you to take those verses, take John 3:16, or John 1:12 or John 5:24. Read any of those words from the lips of Jesus, believe it; accept His offer, and take by faith the offer He makes you. I tell you, it will be a new day when you do that.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

My Surrender for Service

Some one who reads this hears the call of God for fulltime Christian service as preacher, missionary, or some other form of wholly Christian life work. Or it may be God calls you to win souls where you are. Will you surrender today, confessing your unworthiness, your sin, your helplessness, and taking His cleansing, His orders, His Power to go where He leads, do what He tells you, live as He directs, die when and where it will honor Him? If so, sign this statement today. But do not trifle with God; do not sign unless you mean it. I will send your decision to dear Dr. Philpott.

Editor John R. Rice
The Sword of the Lord
145 North Hale St.
Wheaton, Illinois.

Dear Brother Rice:

I have read Dr. Philpott's sermon, *Call, Confession, Cleansing and Capitulation*. God has called me, too. Here and now I surrender my life wholly to Him, to try to live and die as would please Him. I confess my sins, my weakness, my unworthiness, I trust Him now for cleansing and power, and I offer myself to answer His call, and do His bidding, wherever and whatever it may be, to win souls for Christ. Solemnly signed today,

....., 1942,

By

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